

D

22
65
3

CHARGE

DELIVERED BY

THE RIGHT REV^d. JOHN,

Lord Bishop of Fredericton,

AT ST. PAUL'S CHURCH, PORTLAND,

ON TUESDAY, JUNE 30th, 1874.

PUBLISHED AT THE REQUEST OF THE CLERGY.

SAINT JOHN. N. B.

PRINTED BY GEO. A. KNOELL, PRINCE WILLIAM STREET.

1874.

1874
(69)

CHARGE.

MY DEAR BRETHREN :

You will not, I trust, think it an unprofitable or uninteresting subject, if I take a review of your churchwork in this Diocese, during the time that I have been spared to preside over you. Amidst the many difficulties and hindrances which beset our path, some of which, as we must all acknowledge, arise from our own short-comings, we may, I hope without presumption, look back to the path by which our Heavenly Master has led us, and we may cheerfully hope that it has been on the whole, a path of progress. I enter into this more willingly because it extends over a period of nearly thirty years; years which have been fraught with great changes, religious and political; years which have witnessed the decease of no less than thirty one of my fellow labourers in the Ministry; and yet at the close of this period, notwithstanding these removals, I am thankful to see myself surrounded to-day by a larger number of helpers than I have ever summoned before to a Visitation.

Before entering on this review, I desire to call your attention to three things. First, that though much opposition and many hindrances have been from time to time experienced by many of us, and by myself, in the prosecution of good works; it is not my intention to dwell upon such troubles. If in any respect they arose from our own fault, so far we deserve to suffer—if from no fault of ours, they were sent or permitted by a gracious Master, to prove our sincerity, to deepen the energy of our faith, and to abate our pride—and

“ When the shore is won at last,
Who will count the billows lost? ”

And, secondly, I desire you to believe, that I claim no credit for what has been done irrespective of yourselves and the laity of the Diocese. We are all one body, and desire in whatever we have been enabled to do, to give all the glory to God. And we may all be ready to glorify our blessed Master, even when the work has not always been done in the particular mode that we should have thought best.

And, thirdly, in noting the progress, and in some respects, rapid progress of church work, I shall not be thought to reflect on those who wisely laid foundations on which we have builded, but I intend to include them as workers with ourselves.

It is necessary first to dwell briefly on the peculiar character of this Diocese, and on the state of things which I found when I entered on my work. Several circumstances, over which we have not had the least control, conspired to make this not a promising field for the Church of England, and to render my work very uphill work at first. The emigration originally from France, and subsequently from Great Britain and Ireland, consisted chiefly of Roman Catholics and Presbyterians, two bodies irreconcilably opposed, and not looking with much favor on the middle path between their respective tenets occupied by our Church. A considerable number of Baptists and Independents had settled in this Province before the arrival of the Loyalists, and after their arrival, though the political bias of the emigrants from the United States led them irresistibly towards the Church, to which many of them belonged, yet the looseness of the tie which bound many to the Church may be judged by the uncertain sound which is heard in the first statutes relative to the Church of England. When it began to be felt that our church must cease to be a dominant and established church among a people so divided in religious opinion, by degrees the political prestige wholly died away, and we were left with much of the odium remaining, and little enough of the energy which freedom inspires. On my arrival, I found, that though Episcopal functions had been discharged by a very active and energetic Bishop, his residence in another Province, and the impossibility of his attending to our wants before he had satisfied the wants of those nearest to him were hindrances to our advance. It is true we had an Archdeacon by whose wise counsel a most valuable Institution was founded; but acting under the Bishop of another Province he could originate little, his hands were tied from confirming, or ordaining, his office was rather suggestive than administrative,—what he did, he did wisely and well, but he could not undertake the duties of a Bishop. My first duty was to endeavour to fill all the vacancies, and to increase the scanty band of Clergy,—the vacancies were twelve, and the clergy numbered less than thirty. By the help of God, and by the exceeding liberality of the S. P. G., I was speedily enabled to remedy some of these evils. No vacant mission was left, and the number of the clergy was doubled, still the maintenance of the number has been a very hard and difficult work.

I have not only outlived thirty one of the clergy, many of them much younger than myself, but I have been constantly struggling between a deficiency of men, when the means were forthcoming, and a deficiency of means, where the men were to be found; and I have received numerous offers from England, which, for various causes, I felt obliged, reluctantly, to reject. Still we hold our ground in spite of these difficulties; and there are no less than twenty-nine missions (irrespective of curates) which were either vacant, or not opened as missions, when I arrived in 1845. It should also be observed that a Colonial Bishop has a much harder task imposed on him in filling missions than an English Bishop.

The patronage of the livings in England is distributed among the Crown, the Prime Minister, the Lord Chancellor, the Universities, and very largely among private patrons—and the remuneration of many livings is tolerably certain, and is fixed by law, and does not depend on an annual benevolence; to say nothing of the fact that the incomes of the clergy are largely augmented by their private means. I can only be thankful that in past times I was enabled to obtain help in case of vacancies, and to find clergy willing to undertake so laborious a care with a very scanty remuneration.

The laity have indeed volunteered to ease me of part of my labour by taking the patronage into their own hands; but they are very much mistaken, if they think that they will be enabled by that means to fill vacancies more rapidly. There is not much difficulty in one man agreeing with himself; but it is not at all so easy to get fifty or even twenty to agree together, as the event has proved. This difficulty has stood much in my way, in the re-arrangement of Missions, which if left to me, I could often effect, to the manifest advantage of both clergy and laity. From the increase of clergy I pass on to the remarkable and gratifying progress of the Diocesan Church Society. I deem it one of the most pleasing features of this handmaid of the church, that like the venerable institution which gave it birth, it is so tolerant and so liberal in its mode of action; it does not demand any peculiar views other than the broad comprehensive basis of the Church of England. It has neither shibboleth to pronounce, nor an inner code of laws to frame and execute. The Committee neither sit upon the man's views, nor reject him, if in some points he differ from themselves. The only questions are these: are you lawfully ordained, and duly licensed by the authority we all agree to acknowledge? and have you agreed to accept the formularies of the Church of England as your

standard? This is the basis on which we have acted for nearly thirty years, and I trust it may never be narrower. It certainly will not become so with my consent.

When I arrived, I found the Church Society in full operation, with about eighteen parishes united and subscribing to it. Its income as near as I can discover, was about a thousand dollars yearly. For reasons it is unnecessary to speak of, the city of St. John held altogether aloof from it, with the exception of one parish. Happily, the very first year of my Episcopate witnessed a united diocese in bands of love, which, I trust, time will only strengthen, and which will never be dissolved.

That year the income of the Society was more than doubled, and it has continued to increase until in the last year I find its receipts from all sources, nearly forty-two times the amount which it had when I entered on the work. Some deduction may fairly be made from this calculation, if we add to the amounts contributed to the Society the annual contributions to the clergy in 1845, but undoubtedly they were very small, and in many cases nothing was given to them by the parishioners. Nor does this represent the whole work contributed by the Diocese, for of late years, the entire work of church building and of maintaining the fabric of the churches, and of providing a great variety of improvements, has fallen on the parishioners, who are unaided except by other willing workers in the Diocese, and by small endowments, and by timely, but not large benefactions from the S. P. C. K., which has been one of our great and generous helpers. In short, I find in the year ending 1st May, 1874, the contributions to the Church Society \$7,294 and to the clergy in connection with it \$9,336,* while the various gifts and legacies to the church have reached the sum of \$36,547, independent of the noble legacy of \$40,000 by the late Chief Justice Chipman. Surely it cannot be said that progress has not been made, or that God has not blessed and prospered our endeavours; nor can it be said with justice, that the wealth of members of our church has increased in proportion to the general prosperity of the Province. As far as official salaries are concerned, their value is much diminished, or they have passed into other hands. And in several places which I could name, the members of our church were far better able to endow their Rectories, and to support their clergy, forty years ago, than they are now. The present liberality is therefore more gratifying. Nor ought I to omit the fact, that in the last two years, our people have appeared to recognize the duty of a contribution to the Foreign Missions

*This is also exclusive of the ten parishes which are entirely self sustaining.

of the S. P. G.† Even on the score of gratitude, the duty is undeniable and I hope that you will, as occasion serves, press this claim on your parishioners, both on the score of ordinary gratitude for past benefits, and in the assurance of the divine promise, that they who thus water others shall be watered also themselves. From the subject of support given to our Missions, I pass to the building, repair, and improvement of our churches. If our Missionary labourers have increased twofold, our churches have multiplied in a larger proportion. The number of churches and chapels built, or rebuilt, or greatly improved and enlarged, amounts, I believe, to 78, and there are not more than four (I think) in which special improvement has not taken place, in some cases, almost entirely by the aid of the parishioners, in none without that aid. You will not, I trust, consider that I magnify my own endeavours, if I say that the erection of the parish church and cathedral of Fredericton contributed a considerable quota to this united effort; and that the sum of \$66,000 for the one, and \$1200 for the other of these buildings, have acted as a stimulus to the erection of other like edifices less costly, but not more practically useful. I do not know any church in the diocese of which a larger practical use has been made than the cathedral. It has always been used for Divine Service every day, and often twice in the day. The Holy Communion, began on St. Barnabas Day 1845, the day after I entered Fredericton, has never been omitted on the festivals appointed by the Church; a weekly Communion was first begun in this Church. The number of Communicants for the year has generally been about 2000, and during the present year ending June 11th, has been 2200—and though no place in the Province has suffered more from political and other changes, by deaths and removals, our collections to this day have continued to be threefold what they were under the pew-system. Starting with a debt of £1100, I have now accumulated and placed in the hands of trustees the sum of \$7,400 towards the annual support of the assistant Minister, and \$1,700 towards repairs, whilst the parish church enjoys all the property which formerly belonged to the old church as well as the glebes, which are by law assigned to its Rector. If use and progress may be held to be measures of value for money laid out, we may surely claim that that value has been received. In this list of churches wholly built or rebuilt, or considerably enlarged, must be placed St. Paul's Church, Portland, at an expense of \$22,000, besides the cost of the windows;

†In the year 1872 the Diocese contributed to such Foreign Missions, \$347; in 1873, \$591; in 1874, \$630.

St. John's, St. Mark's Parish, \$9,000; St. Andrews, at an expense of \$12,000; St. Stephen's Christ Church, at about the same; St. Stephen's Trinity, of \$6,000; Trinity Church, Sussex, of \$8,000; Studholm Church, of \$3,800; St. David's \$3,600; Hampton, \$3,000; Kingston \$3,600; St. James, \$4,400; St. Mary's Chapel, St. Jude's, Carleton, Dalhousie, Blackville and Nelson, Newcastle, \$3,600; in Upham four churches, Canterbury two, Prince William three, Andover two, Cocaigne one, Stanley one, Woodstock two, Sackville and Dorchester three, Rothesay one, Greenwich one, Maryland and Rushagonish one each, Simonds one, Grand Falls three, St. George and Pennfield two, Richmond one, Magerville and Burton three, Petersville two, Douglas and Bright four, Norton two, Moncton one, Queensbury three, Campobello one, Westfield two, Petitcodiac three, Dutch Valley one, Musquash four, Buctouche one, in all of which large alterations, or entire reconstruction has been effected, and in most the seats are free. I cannot but hope that increased reverence, and a deeper sense of duty, self-sacrifice, and interest in divine things have followed the efforts necessary to bring these works to a conclusion, and if it be so, who will venture to say that the expense is vain? In every instance the benefactions from without have called forth much larger contributions from the parishioners themselves.

In the matter of education, I fear we have not kept pace with the reconstruction of our churches, and this subject calls, my brethren, for our earnest, careful and united attention. In all our ordinary schools no religious instruction of the least practical value is now given. And the general cry for non-sectarian teaching amounts to a prohibition of teaching of daily, practical religious duty. If it be your opinion (as it certainly is mine) that no child can be rightly trained, who is not taught continually what he is to believe, what he is to do, and how he is to be enabled to do it, I think that you will agree with me that, unless secular teaching be vigorously supplemented by religious teaching, our children at large will greatly suffer. I go further. I believe that teaching should not only be supplemented, but penetrated by religion; not embittered, as the common fallacy says, by the controversies of sects, but sanctioned by the knowledge of our duty to God and our neighbour, distinctly, daily and thoroughly taught. It is (I know) said that parents and pastors must undertake this religious duty. If parents generally performed it it appears to me that they would set more, not less value on it in school teaching. And what time has the pastor for it, when his duties often prevent his effectual superintendence even of the Sunday School, and he is obliged to leave the

, at an expense of
ne; St. Stephen's
Studholm Church,
Kingston \$3,600;
rleton, Dalhousie,
m four churches,
p, Cocaigne one,
three, Rothesay
ch, Simonds one,
ond one, Manger-
right four, Norton
, Westfield two,
Buctouche one,
has been effected,
e that increased
interest in divine
these works to a
the expense is
have called forth
es.

at pace with
ay brethren, for
inary schools ne
given. And the
ition of teaching
(as it certainly is
ught continually
enabled to do it,
lar teaching be
ren at large will
ould not only be
as the common
the knowledge
and thoroughly
undertake this
urs to me that
ag. And what
t his effectaul
ed to leave the

work to those who really require to be taught themselves? Children cannot be taught effectually by sermons. The preacher shoots beyond them. This question goes far deeper than questions of particular Governments, or even than the cry about Papists and Protestants. It lies at the foundation of national faith and national morality. If the faith and fear of God are not constantly taught, mankind will believe nothing good, and if they do not believe, they will act according to their own belief. In an address of this nature, I cannot undertake to suggest any plan of immediate action, but I desire to call your attention to this great subject. I beseech you not to let it drop, and I hope this Synod will be moved to take the matter into serious consideration, and, among other branches of church education, the necessity for some more definite and more full instruction of the candidates for the Ministry constantly forces itself on my mind. I have personally given to this work as much time as I can spare. But laden as I constantly am with correspondence, the preparation of sermons, and other daily duties, independent of constant travelling through the diocese, I feel that I cannot discharge the duty effectually and unremittingly. It ought to devolve on some one man, who could devote a larger portion of his time to it, and I think it would be desirable that the sum I have collected by way of an endowment, and which now stands in my name at the Bank of New Brunswick, invested in public securities, should form a nucleus towards this great object, which is to us and to those who come after us of paramount importance.

I now proceed to name another subject in which both you and myself are deeply interested. I have now presided over you for nearly thirty years, and have travelled more than 95,000 miles in your service, and the service of the Diocese, and for that matter I would willingly travel 95,000 more; but I cannot look forward to so extended a period, even if life were spared, with any hope of increasing usefulness. In the ordinary course of nature if the spirit be equally willing, the flesh will be more weak, and I have often thought of the evils that might arise from physical inability to discharge all the duties of my office, or from, possibly, some severe and continued infliction of illness, or in case of any sudden removal, from the difficulties likely to happen during an interregnum, which has been prolonged in certain well known instances for a year after the death of the Bishop. There should, if possible, never be a Diocese without a Bishop, or at least the time should be so short as to be almost inappreciable. I desire, therefore, with your concurrence, to propose to the Synod a canon of this nature; that, whenever I feel that my diminished strength requires

the assistance of another Bishop, the Synod shall proceed to the election of a Bishop, such assistant to have the right of succession after my death. I shall in such case be prepared to make such allowance from my official income towards his support as may be agreed on between the Synod and myself, according to the extent of the duties which shall be imposed on him. How such assistant Bishop shall obtain consecration, or by whom he shall be consecrated are matters that will require further inquiry and consideration. By this means, if it be approved by the Synod, the Diocese will not only be assisted during my life if it should be prolonged, but no confusion will arise after my decease; and the new Bishop would enter on his duties with the experience derived from his previous acquaintance with them. Such seems to be the common custom in the sister churches of the United States, and it has been already adopted with advantage, in the neighboring Diocese of Newfoundland.

In the enumeration of the acts which indicate the progress of our church, I have not attempted to measure the increase of our spiritual life, although I need hardly say, that I value this evidence of our usefulness far beyond the building of churches, or even the increase of the clergy. I have purposely abstained from such an attempt, because the result is not I believe to be measured by man. Love to God and love to our neighbor are scriptural proofs of a lively faith in our Lord, but to count and measure such proofs as we take account of ordinary numbers, is in my judgment impossible; and presumptuous if it should seem possible. We can but sow the seed as our blessed master bids us sow it, in prayer and faith and diligence, and we must leave the result to him—thankful if we are allowed to see the fruit of our labours; contented if we labour patiently ourselves, and other men enter into our labours.

It may however, be observed with truth that no body of people multiply their clergy without a desire to reap spiritual benefit from their ministrations and that churches are only multiplied and enlarged in order that God may be worshipped more frequently, and by a larger number within them. Even the adornment of churches manifests that loving care and tenderness which proceed from reverence towards God, faith in his promises and love towards our fellow Christians. Again, in the account of the whole result, I have been obliged to omit all mention of single and separate acts of self sacrifice on your part, not from want of appreciation of your faithful and dutiful labors, but because it would be invidious to select instances of individual enterprise and perseverance, though I trust that this Diocese would furnish as many instances of such godly zeal as

others which are more known and talked about. The life of our missionaries may be called a hard, prosaic life, involving much continuous labor, with scanty remuneration, and many difficulties and discouragements, and with very little of the material which enables writers to make the thrilling narratives of hair breadth escapes, from ship-wreck, storms or other dangers. And yet we know quite as well as others, what fatigue and even danger means, and because hardness is so much a part of our ordinary life, we do not go out of our way to record it. If the absence of the romance of missionary work prejudice us in the eyes of some of our friends at home, and the Diocese is passed over in a few scanty lines, we have the blessed satisfaction of knowing that no work humbly and earnestly done for the love of Christ is unknown to our blessed master, nor will be unappreciated by him. By this one rule I desire that we may always live: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ." Popular praise will pass away as quickly as popular censure; but God's approbation of the single eye and the unflinching earnestness will never pass away. Well has it been said, "*Cujus vita fulgor, ejus verba tonitrua.*"

I must not conclude without a few words on some other topics which seem to require observation. First, let me thank you all warmly and gratefully for your manifest and publicly recorded acts of faithfulness to divine truth, in your protest against communicating with those who deny the fundamental doctrines of christianity; in your loyalty to the formularies of our Church and in your unanimous resolution to give no countenance to those who have diligently endeavoured to form a schism in the Church. Our formularies remain exactly what they were more than two centuries ago. The object of those who handed them down to us for our subscription, was to render them as like the doctrines of the primitive Church of Christ as they were able; and if any change has taken place in the interpretation of them, it has been effected by the gradual change of circumstances to render them more tolerant and comprehensive, and to create a wider distinction between truths which are fundamental, and plainly deducible from Holy Scripture, and rites which are neither taught nor prohibited by Scripture. In questions of ritual, it is impossible to suppose, that men can be brought entirely to agree. The Rubrics themselves are far from providing accurately for every duty and custom, and if we were to act strictly on the maxim, that everything which is not set down is prohibited, we should be obliged to abandon a great number of

customs in which we all agree. There seems to be no authority in the Rubrics for preaching in a pulpit, for communion rails, for seats, for the patterns and forms of furniture, for hymns, for metrical psalms, and for many other things, we are accustomed to have, to say, and to do in our churches, without any offence. Even in this small Diocese, it would be impossible, I think, to find two churches in which everything is done precisely alike, for the minds of men can be no more rendered than their faces, and where there is general agreement, we must submit to have alike diversity and this felt by laity as well as clergy. Can any reasonable man suppose that we should be driven to agreement by the formation of an association to prosecute brethren who differ, to drag them before the judgment seats, and to inflict on them ruinous expenses, or the extreme penalties of the law? Nor will any attempt to impose a new Act of Uniformity, and drive a number of earnest, hardworking and enthusiastic men out of the church, or compel them to submit, while others are let off easily and their defects overlooked, end in anything but a disastrous failure; more disastrous still, if the sharp edge of the law were turned on everybody by every one else, and the result would be, an irritation which knows no bounds.

Those therefore who will not tolerate others who differ from them, and those who rush out of the church to form a schism because they cannot persecute, are, in my opinion, both of them much mistaken. I was in a small way persecuted myself by the most exaggerated, unreasonable and one-sided remarks on my conduct, but I do not now find that it has done me any harm; nor was it likely to do so, unless I had retaliated by the same kind of language. My course has, I hope, always been marked by toleration, and I desire to do justice to every one of you and to uphold the first principles of justice, that no man shall be condemned and punished, till he has been heard, tried and found guilty; and I feel perfectly sure that, in this course, I shall be sustained by the general voice of clergy and laity. Only be sure that the equity which you think so valuable in your own instance, you are as willing to extend to others whose views may differ from your own; and that you do not on mere rumor, swell a popular cry against any man, and condemn him before you know what he has done amiss, and what are his grounds of defence, substantial, or otherwise. Unswerving loyalty to your own accredited standards, with a spirit of conciliation and tenderness towards those who are evidently sincere, but who may be in excess or defect of what you judge to be best, will promote both the peace of the Diocese, and will bring no discredit on your own course.

But whilst we cherish the utmost toleration amongst ourselves, and the widest charity towards brethren who are not in communion with us, we cannot possibly admit the points of difference to be of no moment. Still less can we allow any persons who assume the name of the Episcopal body, to invade our churches, which we claim the property of the Church of England, and of it alone.

But to turn to more necessary questions. Do we not all need daily to ask ourselves, how may the spiritual life be deepened within us? How may we become what we urge others to be, how may they see in us more and more of the image of our pure and holy Master? When we meet our brethren out of the church, how may we most effectually convince them that this man whatever he be, is thoroughly in earnest for our salvation and for his own?

You must surely admit that this cannot be done by sermons only. If the priests' lips are to keep knowledge it must be by daily searching and weighing the scriptures that the knowledge will be attained; and however useful continual services are, they may be injurious, if they prevent your study of the scriptures. Fluency in speech is often a very dangerous gift to the possessor; and when it is a substitute for well digested, well prepared explanation of the word you undertake to interpret, it will make your discourses uninteresting and valueless. We preach not only to the careless and ignorant, but to the serious and thoughtful; to people who have honest doubts which they desire to be solved; to those who expect the priest to handle the Word of God with reverence, with caution with real learning and discretion; who seek in him one who is apt to teach, able to unfold and illustrate the truth, who can teach them more than they know, and can teach it with plainness, wisdom and charity, and can create a lasting interest in their minds. And surely the Holy Spirit would never have allowed the doctrines of Revelation to be written in tongues which he did not expect us to read. "Search the Scriptures," for the great body of the laity must mean, search them in the only version you can understand. "Search the Scriptures" for the clergy, means, I believe, search them in the original tongues in which the Holy Ghost caused them to be written. Commentaries are no doubt most valuable to us all; but they do not supply the place of our own reading, thought and prayer, and there are still treasures in the Scriptures wholly unexplored, and truths which are little understood. The great mistake, I think, that many clergy make is, that the spirit of God will help them without labour, and that they are not as much bound to labour in the study of the scriptures, as a carpenter in

his shop, or miner in his obtaining ore, a sailor in his navigation, or a lawyer in his office. These people all work hard to get a knowledge of their business, and we ought to do the same in our own. Let me also impress upon you the great blessing and the great advantage of getting the people to listen to portions of the Old and New Testaments every day by a short daily service. The ignorance which Christians display of the ordinary facts and truths of Scripture is as shocking as it is indubitable; and, taking the year round, I suppose that not much above half our people come on any one service on Sunday to hear the Word of God. I hope, therefore, that more of you will endeavour, either to have a short daily service, or, at all events, frequent services, even without sermons, for you must know that God's word is far better than any sermon you have ever preached, or ever will preach. In the present lack of religious education I hope also that you will devote the best energies of your minds to the improvement of your Sunday Schools; and consider how they are to be made nurseries of sound religious knowledge, means, not only of attracting the young, or of bribing them to learn hymns and collects, but of training a succession of well-principled helpers, who shall, with kindness, perseverance and discretion, impress on children's minds the truths of the Bible, and the formularies of the Church. I could find much more to say, if it were right to tax your patience further, but I forbear, only reminding you that if you find yourselves severely tried in your arduous work, if men seem at times ungrateful or unkind; think more of your own shortcomings than of the defects of theirs; and remember how much more your Master has had to bear from you; how wonderful has been his love, and how small your return; and how soon the sharpest trials will be past. Remember that you either preach Christ every day by your holy example, or you preach the world and the flesh; and (as has been most truly said) there is no obloquy, no shame, no scorn, like that which is poured on an unworthy priesthood. The saltless salt is trodden underfoot of men; and from the highest descends to be the very lowest of all.

And now as we have never met at any visitation, without the loss of one or more of our brethren, we may look round with anxious thought to-day, and say to ourselves, Lord is it I? And may that brother, whether it be he who has spoken the words to-day, or one of you who have heard them, be better fitted for the account he will have to give, and be received into God's mercy through the infinite merits of our Saviour Jesus Christ. Amen.

ation, or a
knowledge of
that me also
of getting
every day
lay of the
subitable ;
our people

I hope,
short daily
s, for you
have ever
education
nds to the
are to be
attracting
of training
persever-
the Bible,
o say, if it
ending you
rk, if men
own sh
much more
n his love,
ill be past.
example,
truly said)
ured on an
men ; and

the loss of
as thought
r, whether
have heard
be received
our Jesus